

Transformational

Haughton on Formation/Transformation: and her own 'development' from *Transformation of Man to Images for Change*..... Recall Tracy's BRFO reference to the earned ease with which Baum had moved from *Man Becoming* to his sociological perspective...

Lonergan on development: genetic and dialectical methods..... also on Conversion.

Eucharist: transubstantiation as traditional expression; transignification and transfinalization in postconciliar theology – commonality is *trans*.

My own reflections on 'Frumptas' (cf. B.R. Gaventa on "from darkness to light" as the controlling biblical metaphor for conversion.

Scorsese on the transubstantiation of ordinary things/events.

Trent on justification: not extrinsic to the human person, but 'inheres'.....

Bob's story.....

Contra mechanist determinism in science (cf. O'Leary and Lonergan).

Flannery O'Connor's "A Good Man Is Hard to Find": "She'd a been a good woman if there'd always been someone there to shoot her."

Ontological change of priesthood (and transposition from 'theory' to 'interiority' in considering this).

Walker Percy on Kierkegaard's notion of rotation: My story of Lucy in Dallas..... Mike Roche on radical displacement..... John Dunne's "passing over"..... Pilgrimage (cf. Lawrence Cunningham)..... Bill Holm's *Coming Home Crazy*.....

Purgatory: story of Gary's suicide and memorial service – after listening to preceding speakers' reference to his finally being at peace, I had to remark that, seeing the pain in which all whom he loved found themselves, I couldn't imagine him being at peace; he needed us to help him get there.

Sweat Lodge: Connect to Le Goff's fire and water (sauna) comment re: purgatory..... And relate to 'sacramental' dimension" – the body is involved; purification moved both upwards and downwards.

Sweat lodge experience in prison.

In not having Purgatory, Protestant eschatology is closer to Islam than to Catholicism.

Re: Purgatory – The doctrine whose emergence Le Goff traces involved a transposition of categories from common sense to theory – needed now is transposition into categories of interiority.

Purgatory from Eliot's Little Gidding:

And what the dead had no speech for, when living, / They can tell you, being dead: the communication / Of the dead is tongued with fire beyond the language of the living.

Cf. Dylan's Silvio: "...what only dead men know."

Greeley, re: Purgatory: "purgatory is not so much a place for expiating sins as a place for straightening out the messed up relationships of our lives" (*Catholic Why Book*, p. 51).

Luther's primary objection to Purgatory (see Bainton) is legal/ecclesiastical.

Miracles: one role of the miraculous is that it deconstructs scientific totalism..... cf. Woodward, *passim*..... "Miracle invites personal response of commitment, conversion, and faith: (*New Dictionary of Theology*, p. 662).

Braaten at Augustana: his aversion to the 3 Ms: Metaphysics, Mysticism, and Magic – and relate to miracles.

Mysticism as transformative: cf. Lonergan on falling-in-love without restriction, and William Johnston's development of this.

Connect this to the 'sacramental' dimension: the supernatural revealed in and through the natural, which is transformed by the supernatural..... cf. Annie Dillard's nature mysticism, and her conversion to Catholicism.

Cf. Gregory Baum's *Man Becoming* on the Blondelian shift in theology.

Catholicism's relatively easy time dealing with evolution (cf., e.g., Jay Dolan, and *Negotiating Darwin*).

Development of Doctrine: Newman's comment on change..... Lonergan on the transposition of categories necessitated by stages of meaning.

Mexico has no capital punishment because of conviction of the possibility of transformation. Cf. Sr. Helen Prejean.....[Aside, re: Mexico – recall Rich Elvey's comment: "It's harder than hell to be Protestant down there!"]

Lonergan's heuristic of history: Progress / Decline / Redemption-Healing.

Transformation of Fr. Paneloux in Camus's *The Plague* (and note that the transformation was in the direction of the concrete, the communal, the universal)..... Refer to Marietta Conroy, here; her own life experience, as well as her teaching – the way she had shifted from Math to Classics, out of the tragic experience of her own life (Franciscans...MS...engagement...death...)..... Relate this to Percy's movement beyond science.....

Lonergan on higher systematization of that which is merely residual at the lower level of consciousness.

Something of my own transformation in 1st Theology.

Paul Giles on the Catholic notion of glorious failure..... Cf. John Navone on *The Theology of Failure*..... Cf. Michael Novak on *The Experience of Nothingness*..... and John of the Cross's *Dark Night of the Soul* (and what Loreena McKennitt did with that musically.....)

Transformative power of Sport: Cf. Novak, Giamatti., and Frank Sheed.

Rahner on Church as 'open system' (of development and transformation) – cf. my paper for Roger Haught..... Haughton on Church as formation system with room for explosions, and her comment that most think of the Holy Spirit as a central heating system, but is rather a raging fire.

Israel's Temple: domestication of the wildness of a God who demands/causes destabilizing transformation (cf. my notes for Intro to OT).

Eucharistic transformation of the body of believers (cf. Haughton's *Transformation of Man*).

Seamus Heaney's "Personal Helicon" ("...to set the darkness echoing"): emergence of the hidden dimension/contents of consciousness as transformation....

Catholic use of psychoanalysis is of interest here: Percy, Merton, Lonergan (Doran) – Cf., too, Ignace Lepp and Raymond Hostie.

Teilhard's *Divine Milieu* (contra mechanist determinism) – can appear as pantheism, but is rather more similar to animism in cosmological cultures..... Animism can be sublated, whereas pantheism must be dialectically opposed..... Cf. de Lubac's *Religion of Teilhard*.....

Free Will: Suspicious of determinisms (whether Calvinist, scientific, Astrological, Freudian, Marxist) – spiritual-theological, material-biological, psychological, socio-economic, cultural.

This involves clear recognition of the reality of the principle of limitation – but as part of the dialectic with the principle of transcendence: Limitation **and** Transcendence..... and this is a metaphysical dialectic, i.e., present in the very constitution of everything.

Doran on the progressive structure of dialectic.

Lonergan on the scale of values: problems at lower levels both require and call forth solutions at the higher levels.

Planning: significance of the unplanned, unexpected (cf. Hassler – but what reference did I have in mind here?)..... attitude toward contraception – suspicion of planned parenthood as a totalist ideology..... emphasis on openness..... NFP is allowed, but the ideology of planning is deconstructed..... but whenever I go into this, refer to Coles (*HDII*, pp. 128ff) on how this is very different in different cultural contexts, e.g., the poverty of Latin America.

Salzman's *Lying Awake* – influence of the underlying neural manifold, but that influence is not total.

Greeley on *Ecstasy* as a way of knowing.

Something of William James's distinction between the once-born and the twice-born..... and the Catholic valuation of both/and.

Conversations with Walker Percy (pp. 18-19) on the transformation necessary for writing: why 'easy' Catholic writing is bad art..... Percy's own TB as an occasion for transformation.

Title of John Paul II's book ***Crossing the Threshold of Hope*** as transformation image..

Woodward's *Miracles* (p. 169): Francis's stigmata as outward sign of his interior transformation..... *ibid*, p. 384) on the way traditions are transformed - in this case by the miracles of Francis as related to those of Jesus: the fresh from the familiar (Leo's *nova et vetera*).....

"Parochial" - classic literature = universal in-and-through the particular..... but a negative connotation to 'parochial' as well- and my experience, in many (most) ways, in highly 'parochial' (in both positive and negative dimensions.....

Universal salvific will of God - cf. *Sacramentum Mundi* (p. 1499), and Vatican II's Universal Call to Holiness: unrestricted transformation.

LiberationTheology's focus on transforming the world (cf. *Modern Catholic Encyclopedia*, p. 507)..... but note as well the need for this to be concrete (i.e., the principle of limitation, to which Liberation Theology may be insufficiently attentive (thus, the critiques of liberationist uses of 'utopia')..... Traditional Catholic theory as transformative, yet realist.....

Suffering as (potentially) transformational: e.g., Scorsese's *Raging Bull* (cf. Giles)..... Traditional Catholic maxim: 'offer up' your suffering (provides a context of meaning, even without full thematic explanation) Cf. Orsi's work..... Marietta Conroy, the gripping character of her talk of tragedy - whenever I have heard anyone speak of existential authenticity, this is my reference.....

Dialectic of transcendence and limitation is key here..... Suffering can be utterly destructive, total limitation..... and beware 'easy' talk of transcendence, without giving limitation its due ('cheap grace').....

Marriage as a central experience of transformation: e.g., Catholic understanding of love - possibility of the transformation of eros: Cf. Steve Pope in altruism, Hassler's *Love Hunter*, Martin D'Arcy, Tracy's article on *caritas*, Greeley/Durkin's new anthology.....

Importance of self-transcendence in Lonergan and Rahner: fruit of the turn to the subject..... Re: critics' contention that this involves too much subjectivity, insist that the Subject in REAL, its contribution to any knowing is REAL - and refusing the turn to the subject can involve illusion, without any means/method of control. To be sure, the danger of pure subjectivity is real.

Recall my reaction to Bob Fox's support of ordination for a married Protestant minister: 'I never thought I would be suggesting that you are being too subjective!')

Loneragan on insight/judgment/decision as transformative..... contra conceptualism..... practical (effect on world) effects of conscious acts.

Transforming power of the question: Wiesel on questions and answers (e.g., I came to philosophy because of the questions, and left because of the answers – turning to literature..... [I wonder if that isn't true of some people's experience of Catholicism, as well. Catechism, e.g.: Answers put too much closure on the question (cf. *The Dutch Catechism* and Greeley's *Great Mysteries*).

Cf. John Navone's article on questions in the Gospels.

Reaching *up* to the mind of Aquinas – and reaching *up* to the mind of Lonergan..... This ongoing transformation is part of the experience of Tradition: i.e., a tradition of questions, as well as a tradition of answers.

Lawler on Hopkins's "**charged** with the grandeur of God": charge is the dual sense of electricity, and entrusted/commanded.

Diverse sub-communities within Catholicism (diversity of religious communities, lay movements, etc.) are reflective not only of diverse answers to the same questions, but to diversity in the very questions being asked.

Incomprehension between persons/communities can arise because they perceive themselves to be disagreeing about how to answer a question, when in fact they are asking different questions.

One aspect of a community such as the Catholic Worker is to transform the whole.

Questions/insights (indeed, underlying images) may surface (and be kept alive) in one sub-community that are not available elsewhere.

E.g., Eco's *Name of the Rose*: the Franciscans's question is absurd to the others.

Recall the way Frank Cordaro's talk at Newman raised questions that kids had never before considered (e.g., John's perplexity at the notion of voluntary poverty – how he had been taught at Heelan to make money and be generous with it. The point was not that John came to reject what he had been taught – he didn't, rightfully so. But he *thought* about it, for the first time.

Maybe the 'hard sayings' of Jesus belong here: e.g., Haughton on Bonhoeffer's cost of discipleship – monasticism kept the costliness alive, but also removed it from the ordinary life of ordinary Catholics.

Berrigan's ability to read Biblical texts in startling ways. [Note how his book on Kings drew favorable response from Greeley, despite the background of criticism – and the joy with which I noted that reconciliation.]

Dreams and transformation: My recurrent dream of a very large penis – black, not as a racial distinction, but the black of clerical attire, with a white band (collar_ where the scar of circumcision should be – plaster, like the statues that ‘peopled’ the church of my childhood. Was it Joe Powers’s? Was it mine? The dream has stopped recurring (at least my conscious awareness of it has..... But the questions for self-inquiry, for trying to understand my life remain.

Doran on Jung’s old man who dreamed recurrently of falling off a mountain: ‘I don’t know what it means, but if I were you I’d stop climbing mountains!’..... Not a prediction, but an imaginal source of questions for the transformation of life.

Doran more generally on the imaginal.

And Dylan, Dylan, Dylan.....

The role of visionaries in Catholicism, and relate all this to the Vision Quest (and cf., Don Doll).

Silence in Catholicism (cf. L. Cunningham and Merton)..... Note John Dunne on “Waiting for Insight”..... Relate to Catholic subcommunities (some of whose ‘role’ is to drown out the noise that threatens to deafen the rest of us..... common experience of visiting Blue Cloud.

Durkin’s *Marital Intimacy* on the stages of relational transformation..... importance of religious imagery, especially the cross and resurrection.

Sebastian Moore’s *The Crucified Jesus Is No Stranger*: Relate to the ‘law of the cross’ – the transformational effect of the redemption (thus, not extrinsic imputation).

Social transformation: Note Baum’s move (Tracy, “Earned ease”) from *Man Becoming* to *Social Concern*. Cf. parallel in Haughton’s move from *Transformation of Man* to *Images for Change*..... Conversely, note Gustavo Gutierrez’s move in the other direction, from *A Theology of Liberation* to *We Drink from Our Own Wells*.

My OT notes on Moses’s “contrast experience.”

Anne Lamott (p. 143): “[Grace] meets us where we are but does not leave us where it found us.”..... And Lamott, quoting a priest friend: “Heaven is just a new pair of glasses.” (My story of first getting glasses.)

Haughey’s interpretation of the multiplication of the loaves and fishes (and the import of this for Eucharistic faith).

Mary Ann Boyle’s reaction to my ‘loaves and fishes’ homily on sharing [finding it reductionist] – relate to Eucharist, transformation of the assembly, *communion*.

“The truth of Scripture lies in its transformative power, and its transformative power lies in its truth” [je] Cf. Fred Crowe on the Word as True.

Secrecy (Moynihan) as fear of transformation..... openness facilitates questions and conversation; secrecy is an attempt at control ('regulation'), repressing, 'censorship'..... The questions can propel transformation.

Bishops's response to scandal has been in terms of 'formation' (cf. Haughton) - what people have missed is the occasional explosion of *transformation*.

Not a resignation as part of a strategy (formation) to assuage opinion [Bernard Law as a sacrificial lamb], but a bursting forth of the Spirit (withdrawal, e.g., to a monastery for a life of penance).

Not selling the chancery to pay legal bills, but as a way of 'selling all you have and giving to the poor.'

There have been many welcome, indeed admirable, instances of development - it's difficult to think of even a single moment of conversion/transformation (with the possible exception of Abbot Jerome Klassen of St. John's Abbey).

Difference between canonical and evangelical meanings of "scandal" [and this isn't just linguistic, it reflects different horizons, different patterns of experience]: Canonical = publicity / thus avoidance of canonical scandal can itself be evangelically scandalous.

Radicality of transformational perspective - re: canonists'/Rome's openness to forgiveness/conversion:

But this was true of John Geoghan (God be good to him) as well as one-time offenders (at least 490X)..... We do need to remember that abusive priest is more than the worst thing he has ever done - and the victim is more than the worst thing that has ever been done to him.

And conversion is possible beyond priesthood. Openness to forgiveness/conversion has nothing to do with whether one remains a priest. In fact, departure may be a matter of conversion. Thus, the nonsense of Dulles speaking of 'the equivalent of capital punishment.'

Alternately, insufficient attention paid to: (a) principle of limitation; and (b) principle of transcendence.

- (a) Too easy an assumption that pedophiles can change (inattentive to problems at the level of the neural manifold and the sensitive flow;
- (b) Discussion of 'conversion' in terms of remaining in priesthood.

Berrigan's comment that liberals "want change, without having subjected themselves to change" (where is this from?).

Secrecy as anti-transformational - repression of the energy of transcendence.

Trickster and transformation (cf. Lewis Hyde) - Dan Berrigan as coyote?

Essentialism: focus can be on the ontology of ordination to such an extent that the focus on what a give priest IS led bishops to tolerance of abusive behavior.

If bishops didn't trust people enough to be honest with them, they shouldn't be surprised if people don't trust them.

Transformation at the level of Social: John Paul II in *The Acting Person*, positing the dialectic of Authority/Dissent/Dialogue..... Lonergan's "Healing and Creating in History" – the healing vector as transformative, not merely formative, contra any easy notion of progress (cf. Haughton on formation *and* transformation)..... Relate both to personal transformation. Bly, e.g., on 'authority,' 'dissent,' and 'dialogue' (what did I mean here?). Cf. also *Walker Percy's Voices* on Bakhtin.

Traditional notion of the purgative way (followed by illuminative and unitive).

Dylan: "I was so much older then..."..... Percy: "...knowing less that I have ever known before"..... McShane on authentic nescience.

"He not a-busy bein' born is a-busy dyin'"

Is there a Catholic emphasis in approaching civil imprisonment largely as rehabilitation? Note the absence of capital punishment in Mexico, precisely for this reason. Does any historically Catholic country have capital punishment?

Transformational imagination involves an openness to the notion of development of doctrine.

Fr. Paneloux: Transformation into the image of the Suffering Servant (cf. Doran's reflections on Isaiah).

Celibacy as transformation of sexuality: the special categories are good on transformation but general categories are needed for understanding 'what' is being transformed. And beware allowing the special categories from becoming too 'special' (e.g., celibacy enables the priest to be espoused to his own Mother, the Church).

Dittberner's remark after his visit to Lourdes: "It's no place for a philosopher."

Cf. Orsi's work on devotion to St. Jude: hope for transformation of hopeless cases.

The way Woodward moved from his book on saints to his book on miracles (and regarding universalism, the way that broadened to miracles beyond Christianity).

Re: Miracle, cf. Wills' *Chesterton*, p. 51.

"...the Christian prepares for death by developing his capacity for surprise" (Greeley, *Death and Beyond*, p. 129, quoting John Shea).

Realism with regard to transformation involves acknowledgment (appropriation?) of both principles of limitation and transcendence.

Wills' *Chesterton*, pp 60 ff., on GKC as jester – relate to Trickster. The transformational power of humor (cf. Lonergan's *Insight* on the role of satire)..... And Dylan's "Lenny Bruce".....

Emergent Probability..... Vertical Finality..... the passionateness of being.....

Berrigan's *Lamentations* (p. 88): God saving Jeremiah from the Cistern through the action of a Cushite slave – the act of a transformed human being is the act of God.

Re: Evolution – A tradition which affirms the real possibility of human beings becoming saints would naturally have little difficulty in accepting the far less improbable possibility of ape-becoming-human.

Abortion and transformation:

Re: “wanted/unwanted” children – possibility of transformation of attitude (the finality of abortion; its closure of possibility).

Recognition of the real transformation of the reality/being of the embryo/fetus/baby.

Medieval notion of ‘quickenning’ (ensoulment): There is both continuity and discontinuity – but typical Catholic emphasis on continuity leads to fundamental concern re: abortion.

Haughton on the transformational power of sex (cf. *The Authentic Person* – what is this reference? – regarding this).

Re: Eucharist: -substantiation, -signification, -finalization are theological elaborations of the doctrinal prefix (or prefixural doctrine) trans-.

Lonergan's heuristic of history: progress / decline / redemption.

Both ‘the way up’ and ‘the way down’ involve transformation. Insight transforms, as does judgment, and decision (cooperative grace). The ‘way down’ as Operative Grace.